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The Perkins School *of* Theology JOURNAL

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PACIFIC SCHOOL
OF RELIGION

AN UNPUBLISHED WESLEY BROADSIDE

SCRIPTURE FOR 400,000,000 PEOPLE

REFLECTIONS ON THE SEMINARY

ALUMNI NEWS

BOOK REVIEWS

SPRING NUMBER: 1956

Southern Methodist University, Dallas, Texas

THE PERKINS SCHOOL OF THEOLOGY JOURNAL

"Let us unite the two so long divided — knowledge and vital piety." — John Wesley

Volume IX SPRING NUMBER 1956 Number III

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The Perkins School of Theology Journal is edited for the alumni of the school and for the Methodist ministers of the South Central Jurisdiction. The Publications Committee of the School of Theology is in charge of the project.

The Journal is published three times a year by the Perkins School of Theology under the supervision of the Committee on Publications of Perkins School of Theology.

AN UNPUBLISHED WESLEY BROADSIDE

NOTES

By DAVID F. C. COLDWELL

It is with real pleasure that we present, on suceeding pages, an unpublished elegy on the death of John Wesley. The notes provided by Mr. Coldwell, Professor of Comparative Literature at Southern Mtehodist University, explain that he found it in Edinburgh, Scotland. As he also explains, it is poor poetry but an interesting commentary on the esteem in which Mr. Wesley was held. The JOURNAL wishes to express appreciation to Mr. Coldwell for his permisison to publish this interesting work.

THE FOLLOWING poem is a typical broadside, that is one of those poems of the Seventeenth to Nineteenth centuries, crudely printed on one side of the paper, and designed to satisfy cheaply a craving for literature through their sale by the single sheet in streets and marketplaces. Ordinarily they were either songs or the description of some contemporary event, and they were as ephemeral as the daily newspaper. The present one, which seems not to have been reprinted since its first appearance, is crude in composition (notice the wavering meter, the uncertainty whether there should be three or four stresses in the first and third lines of the stanza), but it reflects the popular esteem in which John Wesley was held. If this ballad followed the usual method of publication, it would have been written very shortly after Wesley's death, certainly before the end of 1791.

The paper is laid, without watermark, and roughly cut to twelve and one-fourth inches by seven. The face of the type is very worn. The title is in double small pica, Roman; the subtitle, in great primer, Roman and Italic; the poem, in pica, Roman and Italic. The punctuation is very irregular. The poem is arranged in two columns of eleven stanzas each.

"Ilk" meaning "every" in stanza 2 suggests a northern origin; I bought the poem in Edinburgh as part of a collection of street-ballads and chapbooks.

"He" in stanza 9 is Christ, in stanza 10, Wesley.

AN

ELEGY

On the much lamented death of the Rev. Mr. JOHN WESLEY, Fellow of Lincoln College, Oxford, and chief Minister of the Society of Methodists, who died at his house on City Road London, on Wednesday, the 2d of March 1791 in the 88 year of his age, and 52d of his Ministry.

O! Come my homely muse,
Relate a mournful tale,
Great WESLEY'S honoured dues
Assist me to bewail.

Far hence, unseason'd mirth!
Far hence, ignoble spleen!
Far hence ilk thing but truth!
Let WESLEY'S vritue[1] shine!

His merits, sure, were great;
Few can with them compare;
To show our sinful state,
He labour'd late and air.

By nature we are lost,
By guiltiness destroy'd;
Our hearts by evil toss'd,
In Satan's ways employ'd.

He first the sinners thus convinc'd
Of their undone estate;
Their sinfulness to them evinc'd,
And show'd their danger great

And when they saw their lost estate,
And out for help did cry;
He taught them our Redeemer great,
To Jesus they must fly.

That he with open arms
Was ready them to save,
By showing the Redeemer's charms
He comfort always gave.

Jesus alone, he can us save
From death's devouriug[2]
To purchase this, his life he gave,
And satisfy'd God's laws.

And now he sits enthron'd on high,
Where he our cause does plead;
And his redemption's always nigh,
And suited to our need.

To spread these glorious doctrines he
No cost nor travel spar'd;
Britain, Ireland, an' America,
Have of his labours shar'd

1 vritue: Sic
2 devouriug: Sic

Thus many converts he has made
In many a different land,
Whose faith is now most firmly fix'd
On Jesus Christ to stand.

To persons he paid no respect,
The poor were still his care;
Poor humble souls did not neglect
Because they're precious ware.

All kind of persons unto him
Were welcome ay to come,
And learn where pardon of their sins
Was to be had anone.

Full soon he rose, and late he sat,
His time he well did spend;
Exhorting always small and great
To leave their sins and mend.

He did not preach in high flown words,
And hard to understand;
But plain and simple he regards,
People of every land.

O! follow then his easy steps,
Ye preachers of the word;
And go not into learned deepths,
But plainly preach the Lord:

So may you by your works expect
Poor sinners to convert,
When to their conscience you direct
God's truth in every part.

His death to many will be grief,
And sore his loss will be;
For the Societies their Chief
Again will never see.

But tho' his soul from earth is gone,
It is no loss to him,
In Jesus he did trust alone
For pardon of his sin.

"Oft did he view from Pisga's top
"The land beyond compare,
"And now his soul has soar'd on high
"Its Master's joys to share."

While Methodists are noted for zeal,
May WESLEY'S memory last;
Who always studied their weal,
O! hold his doctrines fast.

And may you all when death does come,
Like him to heaven ascend,
And celebrate your Maker's fame
For ever more, *Amen.*

SCRIPTURE FOR 400,000,000 PEOPLE

By KERMIT SCHOONOVER

Dr. Schoonover joined the faculty of Perkins School of Theology last fall in the field of Old Testament, having been previously associated with the American University in Cairo, Egypt. Recognized as an authority with repsect to Islam, Dr. Schoonover in the following extended review calls to our attention the fact that the Koran is scripture for an amazing number of the world's population.

THE Koran is scripture for some four hundred million people — in other words, one person in every seven on the face of the globe. That is almost twice as many people as there are Protestants in the entire world! To bring the point to you in another way, let me ask: What is the most common man's name in the world? It is not John or James or David. It is Muhammad! —Muhammad, the author of the Koran. If all the books of the world were to be destroyed the one which would be best preserved would be the Koran, for it rests in the memories of literally thousands of Moslems who know it by heart from beginning to end. Memorization of the Koran (about the size of our New Testament) is the entrance requirement for theological seminary.

These four hundred million Moslems constitute the dominant population of such countries as Morocco, Algeria, Egypt, Sudan, Arabia, Jordan, Syria, Iraq, Turkey, Persia, Pakistan, and Indonesia. These people are truly "people of the Book" in that the Koran is central in their thinking and in their daily lives. It is memorized, recited, and revered by all. Verses are used in the decoration of public institutions and its public recitation is one of the chief delights of the people. From the thousands of minarets in town or village (where loud speaker systems now often replace the simple voice of the "muezzin") the magic tones of this scripture echo over the bustle of city square or the peacefulness of village night. The radio devotes many periods a day to the chanting of passages from the Koran. Often with great vocal artistry these professionals bring to the believers, from their sacred book, haunting verbal melodies, majestic affirmations or words of hope; the combined beauty of the spoken word of God and the response of faith. For to the Moslem these words and phrases, matchless in their elegance and rhythm, are the veritable words of God.

I am really making the proposition that we cannot well afford to ignore such a significant book; that we ought to obtain a copy and read some of it. With the increasing focus of attention in political affairs upon the world of Islam we ought to have some knowledge of the book which these people so highly regard. With the increasing contact between Christians and Moslems we should make some attempt to be acquainted with Moslem scripture. I urge you to obtain a copy if for no other reason than to read what is written therein concerning the virgin "Mary chosen above all women" and "Jesus the Christ who was confirmed with the Holy Spirit, highly honored in this

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A. J. Arberry: THE KORAN INTERPRETED. (New York: The Macmillan Company, 1955.) Two volumes; 350 and 267 pp. $10.00 the set.

world and the next, to whom God gave the Word of God, the Gospel." You may also want to read the chapters entitled "Jonah," "Joseph," and "Abraham."

In case you accept this challenge it may be in place here to make some suggestions about how to read the Koran. Some words of warning usually need to be given to the Western reader. The Koran is not a story book which can be picked up and read from the motivation of sheer interest. Carlyle, who was remarkably sympathetic with Muhammad, describes the Koran as "a wearisome confused jumble, crude incondite; endless iterations, long-windedness, entanglement; most crude, incondite; insupportable stupidity. In short, nothing but a sense of duty could carry any European through the Koran." That is not much encouragement is it? Or does it intrigue you to read and make your own judgment on the book?

With this description as a warning that the Koran is no mystery thriller, let us hasten to say that Carlyle's statement was partly due to the fact that he neither read Arabic nor had at his disposal a translation which did "justice to the rhetoric and artistry of the original Arabic text." This difficulty cannot be totally overcome, because much of the power of the Koran for the Moslem lies in the cadence and sweep of the language which is next to impossible to bring over into English, however skillful the translator. English does not lend itself to this sonorous, rhetorical, internally rhyming type of expression. The western ear is tuned to this sort of verbal enchantment ("Legal intoxication," the Arab says.) Professor Arberry quotes an Arab friend as saying, "Whenever I hear the Koran chanted, it is as though I am listening to music; underneath the flowing melody there is sounding all the time the insistent beat of a drum. It is like the beating of my heart."

It is just at this point that Arberry's translation is to be recommended. It is by far the most satisfactory of all previous translations especially in the attempt to convey the verbal beauty and rhythm of the original. These two volumes constitute an English text of the Koran with no comments other than a brief introduction. The title *The Koran Interpreted* is a mere choice of words, in that the author desired to avoid the word translation. Professor Arberry is highly qualified to make this translation. He is one of the world's leading Arabic scholars and the author of many books on various phases of Islam. He is professor of Arabic at Cambridge University in England.

We would also suggest to the reader that he remember that the Koran is a book designed to be used for worship. It is liturgical and devotional in nature. It can, therefore, only be fully appreciated by those who approach it in some such attitude. It should also be realized that the Koran is not arranged according to any logical development of thought or sequence. It is compiled by a very arbitrary method, that of placing the chapters in order of their length; the longest first, the shortest last. The reader may, therefore, want to read first some of the short chapters at the end. These short chapters often contain the more prophetic outbursts of Muhammad while the longer ones tend to be more prosaic and didactic.

A few words should be said about the available translations of the Koran in English. The first Koran in English appeared in 1649 with these words on the title page, "The Alcoran of Mahomet, Translated out of the Arabick . . . . and Newly Englished for the satisfaction of all that desire to look into the Turkish Vanities." This translation must have circulated rather widely because copies of it are quite prevelant today. A translation was made by Sale in 1734. While it was the standard translation for many years, it was defective in both attitude and execution.

The Rodwell translation, made in 1861, was considerably improved. It was taken over by the *Everyman's Library* and made one of the most available editions. It is still being published and is the most satisfactory translation other than the one here under review:

Palmer made another English translation in 1880 and, in the *World's Classics,* it has rivaled Rodwell in circulation. In 1930 Pickthall made a translation which he called *The Meaning of the Glorious Koran.* This, in the paper-back Mentor Book series, is the most readily available Koran, often to be found at newstands and popular bookstores. Its availability raises the issue of its dependability, a question which is often asked but one to which we hesitate to give a short reply. Essentially it does not differ greatly from Rodwell or Palmer. Indeed, it does little to improve upon them. Whereas Sale's translation is defective because of his adverse attitude toward Islam, it must be remembered that Pickthall is an Englishman converted to Islam. The reader is, therefore, to be aware of the somewhat romantic attitude taken, especially in the introductory statement. Otherwise, since it has followed along rather closely to the work of Rodwell and Palmer, the text may suffice the average reader. In 1937-39 Professor Bell of Edinburgh published a two-volume translation of the Koran in which he, a very capable Arabic scholar, attempted to give a critical re-arrangement of Koranic material. This is of interest to scholars but hardly so to the average reader.

These are the primary translations of the Koran which have appeared in English. To these we now have this excellent two-volume translation by Professor Arberry. In its accuracy of translation, its beauty of language, its arrangement, and its printing this is by far the best English Koran for all readers. In all respects it is superior to the paperback edition so readily available at book stands. If you desire to sense something of the original beauty of this great Moslem book it can only be highly recommended that you avail yourself of this superb work which Professor Arberry has given us.

REFLECTIONS ON THE SEMINARY

A 1944 GRADUATE

By D. RHEA ALLISON

D. Rhea Allison gave the following address at the Alumni Luncheon during Ministers' Week. Allison, a 1944 graduate of Perkins, is now pastor of St. John's Methodist Church, San Antonio, Texas.

WHEN one thinks of the work of the seminary and the pastorate, one is reminded that the particular emphasis in theology has changed a number of times in this section in the past half century. The particular emphasis of the time has affected the private lives, the public ministry, and the general religious atmosphere of our area. A number have made the following theological pilgrimage.

I personally was born into a home of conservative Methodist theology. It was there I first knew Christ and it was there I heard the certain call of Christ to preach. I would pay tribute to that faith for there were things of value—things I want to keep always. The emphasis upon a warm personal experience was as Wesleyan as anything in Methodism. That type of theology produced a Church loyalty that laid the foundatin of much of our present growth in numbers and wealth. And out of that theology came a personal generosity that resulted in acts reminiscent of the Good Samaritan.

But obviously there was much to leave behind in that theology and the seminary led in that movement. It was to correct the excesses and omissions of the old theology that the new arose. The old emphasis upon literalism in Scripture had squeezed the very meaning from the richest passages. The new movement in theology sought to find the nature of the situation and the meaning behind the words. The liberal movement taught a kindlier spirit toward those who differed in interpretation and helped to put love back into Paul's trinity of faith, hope, and love. An honest effort was also made to remove the suspicion felt towards other fields of truth. It was with relief that I heard a Bible professor say, "All truth is God's truth." And it was under this emphasis that there came the flowering of social concerns. Bishop McConnell wrote of a great revival meeting that was ruined because the preacher dared to suggest that the muddy roads around the Church should be paved! Now, religion was not only an intensive way of looking at a narrow section of life; it was a reverent way of dealing with all of life.

But, just when we were studying the flowering of liberalism, already there was breaking over the world successive waves of a new emphasis. And the new was greatly to modify the old. A new authority was to be attached to the Bible. Those who had been lions in taking the Scriptures apart were to become lions in putting them together again. A world in strife and tur-

moil called for more than diagnosis, it called for treatment and cure. The new emphasis was to correct the too easy view of sin in man. (During a recent Ministers' Week I realized just how sinful we as pastors are. A Southwest Conference basketball game was to be played, and over the protests of my wife I got a ticket. I knew that was sin. When I got to the game and saw two of the Ministers' Week lecturers being escorted by two leading pastors, that seemed close to original sin. And when I found out that the other lecturer, speaking to a small handfull, wished that he had gone to the game, that seemed close to total depravity!) Seriously, even those most deeply involved in the cause of social reform began to realize how human sin enters into the problem of politics, economics, and race relations. The new movement also arose to emphasize the mighty acts of God and the particular place of Christ in atonement.

The end is not yet, for doubtless the emphasis will change from time to time. But I personally feel that we are on solid ground now with the fruits of scholarship, the social concern from past years, and a new emphasis upon God's mighty acts in and among us. In a way it is good to have our present position frozen into *The Interpreter's Bible.*

But in the midst of these changing emphases and changing circumstances, there are some things that the ministry continually needs which the seminary is qualified to give. I hope that any reference to personal experiences or calling of names will not be embarassing. It will be my way of paying tribute to the seminary as I remember it from my days.

I. *The seminary has the opportunity to take the student and stretch his mind with the greatness of the Gospel he is to preach.* A movement incarnated in the great life of Jesus that has affected history so much, and that is to redeem the world, could not be a small or weak Gospel but one of wisdom, love, and power.

This matter of stretching the mind is not easy but it needs to be done. However, the professors doing the stretching might use charity, speaking the truth in love. Dr. Paul Root used to urge us, that when we came to do this same enlarging of minds for our people that he and others were doing for us, we should remember, before tearing down the old house of faith to make way for the newer and larger one, to put in a few props to hold up the house of faith. The tenant must have somewhere to live even while a new house is being built. We have to have some faith to live by all of the time.

In almost every area of seminary work I can remember from five to fifteen questions that seemed to me to constitute the heart of the course. It was in dealing with these problems that seemed well nigh inscrutable that we made progress in the course. While I have not solved many of them to any great degree and they sometimes weary and worry me, still I have remembered them, for they furnish adventure, zest, and life to my work.

In our day we were particularly aware of this process of stretching under Dr. Carlyon and Dr. Gealy. Of Dr. Carlyon it could be said that without a question spake he not unto us. Of Dr. Gealy it could be said that without a paradox spake he not unto us. Dr. Gealy used to present so many sides to a question that we sometimes wondered if it had any center! But he was wiser than we, for his method was much like the case of preacher and sermon. It is much easier in a sermon to cut it down when you have too much than it is to stretch it when you don't have enough material or thought.

The too easy simplification of the Gospel not only kills interest in its real vitality but may lead into grave errors. I was interested in a show I saw on Broadway some years ago entitled "The King and I." The show, as I now remember it, was of an oriental king who employed a western girl as school teacher for his children. The teacher who

knew how hard it was to come to clear truth was asking him how he arrived at truth for himself and his subjects. In substance he said, "Why, that's easy. I am the king. Whatever I say is the truth." Then remembering some of the hard problems of life and of his kingdom, he added very sadly, "But you know, I am not always sure of what I am absolutely sure of." A good many times when I have come to make some pronouncement on some great subject I have asked myself if I was sure of what I was absolutely sure of.

This may be the reason Dr. Umphrey Lee urged the seniors in the school of Theology to read at least one five dollar book a year. (Of course a five dollar book then was a scholarly book. A five dollar book now may be nothing.) It is a long hard road for a busy pastor in a busy study to read books from Homer, Plato, Augustine, Dante, Latourette, Niebuhr, Butterfield, Toynbee, and others. (I stayed in hell six months with Dante but I didn't abandon hope. And that's all right, for I will stay in Paradise with him longer than that!)

Pastors need this process of enlargement because they must do it for their people. An illustration here will show what I mean. Last year I visited my folks who live on a farm in Young county. They were in the midst of a long drought and were doing everything possible to improve soil and hold water for crops. They were using a method of subsoiling. Great plows tear up the earth down to eighteen inches so water and roots could penetrate. Ordinarily the presence of rocks and stumps are the worst obstructions. But the man doing the work made an interesting statement. "Last year I subsoiled a farm that had been in continuous cultivation for seventy years. It did not have rocks or stumps but it was the hardest soil I ever tried to break up. For seventy years the owner had been going over and over it plowing so shallow and packing the soil so hard that neither water nor roots could penetrate." From my experience as a pastor I would say that is a parable of our religion. Our good laymen are devoted and busy. We go round and round, but we do such little depth work that the soil of the soul is not stirred deep enough to receive the Spirit or produce the best fruits of the Spirit.

God knows we don't want to make life harder for our people. We want to enlighten them. But in a world that is hard and complicated, how can you have a simple answer? Christ told us to enter a hard gate and walk a narrow way and that is the way to understanding the greatness of our Gospel.

II. *A seminary has the responsibility of giving its students an understanding of the world in which they live and an uneasy conscience about applying their Gospel to that world.* To be sure our Kingdom is not *of* this world but just as surely our Kingdom is *in* this world. The kingdoms of this world affect our Kingdom, and by the will of God His Kingdom ought to affect this world. One of the painful things the Protestant Church in Europe learned during the last war was this very lesson. They found that when all religion stays inside the Church walls and does not become the conscience of society, the Church inside the walls may find the state knocking on the doors of the Church telling it what to preach even inside the walls.

Dr. Goodloe in Church history did a good job of showing us the relation of the Church and the world. Dr. Root in the field of sociology and ethics did a great job of relating theology and society.

Now it is true that many of the great social concerns can be learned in undergraduate school. Some such schools are doing an admirable job. However, such presentations are frequently not placed on a solid theological foundation nor are students there shown the specific part the Church should play. This is to say nothing of the students who come to seminary with little or no training in these important areas of life.

The Gospel in the world can and should make a big difference. For example, after World War II The Methodist Church began a four-year program. The first year we emphasized relief and rehabilitation and raised $27,000,000 for that purpose. It had its effect upon this nation as well as others. The next year we studied and explored the basis of World Order. This seemed like such a big issue especially when my Church was so small! But as I look back, it now seems that that emphasis may have been providential. For those were the years when, tired of war with sacrifices and restrictions, the American people were beginning to drift toward an isolationism that destroyed the League of Nations in the twenties. I think a good case can be made out that the work The Methodist Church did and the influence it had on other Protestant Churches helped to turn the tide in this nation toward world responsibility.

Shortly following this came the Marshall Plan whereby our nation sent money to restore damaged nations. A group of us heard political, economic, and religious leaders in France, Germany, and England say that Marshall Plan Aid saved Europe, and perhaps the rest of the world, from an economic catastrophe too horrible to contemplate. If you remember those days you know how hotly the issue was challenged, but you may also remember the voice of the Protestant pulpit and its emphasis that the strong ought to help the weak. I think that voice helped to turn the tide.

In more recent days Bishop Oxnam was witnessing for the true American way. (Dr. John McKay was also courageous enough to say that dissent was not treason.) Bishop Oxnam by his appearance in Washington helped to restore the American way that the accused has the right to face his accusers and that a man is innocent until proved guilty. It was not only the stand of Bishop Oxnam, it was the backing he received that helped to change some practices. I was at Union Seminary in New York the day he made his appearance. As we watched on television that day, I was aware that leaders from many denominations were back of him. Also, annual conference after annual conference across this country had gone on record, almost unanimously, as backing him. Political leaders in this country knew that.

Now, the sort of thing I have been talking about here, applying our Gospel to our world, requires very thorough grounding not only in the nature of the Gospel but in the nature of the world. You can't get this systematic grounding in a barber shop, a golf course, or very well in the pastor's study. It takes professors brilliant in their field, it takes heavy books for research, and it takes a time exposure.

This is not in any wise to make light of the barbershop conversation, the golf course, or the study. It is in these places that the informed and uneasy conscience of the pastor must give leadership. Nor do we make light of the devotion and intelligence of our good laymen. But it is still true that we are the shepherds of the sheep and must give account of the paths down which we take them and the pastures on which they feed.

In the face of a world of tension and confusion, without a calm analysis of our world with its many ramifications, by ourselves we could probably only feel with Wordsworth "the heavy and weary weight of all this unintelligible world." But with information and an uneasy conscience, we work the works of Him who sent us.

III. *The seminary has the primary chance to show brilliant men in a life of reverence and spiritual power.* In many respects the seminary professor is to the student what the pastor is to his people. For three years or more, four or five days a week, the students sit before the professor. They ought to be moved by his reverence and his possession of spiritual power. For a professor is first of all a Christian. And a Christian

believes, receives the power of God, lives, and witnesses. No Christian is exempt from this.

I am moved still when I remember the superb prayers with which Dr. Hicks used to begin his classes and the spirit in which he gave them. Such experiences made it easier to follow him and Jehovah across the Red Sea, up Sinai with a roar, and into the message of the prophets. Dr. Davis used to tell about the Hebrew children in captivity who said to their oppressors, "Our God whom we serve is able to deliver us, but even if he isn't able, we will still serve Him." I always thought Dr. Davis was giving his own personal testimony when he said that. And I remember Dr. Goodloe with his quiet faith and spiritual power, I could no more doubt his religious experience than I could doubt the presence of my own right arm.

Christian teachers and pastors must witness that salvation does belong to our God. We are in the tradition of those who say they are made just by their faith—from Paul to Luther to Wesley to ourselves. Paul went on his missionary journeys preaching two things; he wanted to know Christ in the power of his resurrection and the fellowship of his suffering. When they would not receive him he said he would go to the Gentiles and he did go to the Gentiles and for them it did mean salvation — the power of God.

And we know it means salvation for us. We are ministers but we have the problem of dealing with ourselves. In truth we call out, "Who will deliver us from the body of this death?" Our only real answer is that of Paul, "I can do all things through Christ who strengthens me." When it comes to preaching to the congregation, how weak and futile are our words unless another voice be heard! As we go to comfort and to bring strength to those in need, how shall we comfort them unless we comfort them with the comfort with which we ourselves are comforted? As regards our churches, our very strength, numbers, wealth, and buildings may be our very weakness unless we realize salvation is of God. For if we trust in numbers, size, and wealth we will perish. It is the presence of God in Christ that gives vitality and life to the Church.

So let the seminary and the pastorate join hands that God's will may be done.

I should like to close by quoting some words I used at our Senior banquet in 1943. Those were the days of war. Our professors were striving hard to show that the work of the Church and the ministry has a continuing basis and result. We as students were striving to understand the role we were to play. I closed with these words, "And now we take a final look at the hilltop in 1943. Some of the boys have gone away and some of them won't come back soon—in fact, some may not come back at all. The men in the chaplaincy are finding a real place of service and devotion. Some of us are still here. We laugh and play some but for the most part we carry a pretty heavy load. The worth of these days will be determined by the service we render in days to come. Our work, at its best, represents one of the last best hopes of civilization. Our task is never done, our enlistment lasts for life. Such is the purpose and understanding that runs through the work of professors and pupils alike in this passing year of 1942-3."

I am sure that is still the purpose of this seminary. So let the seminary give us the vision and let us of the pastorate not be disobedient to that vision.

A 1956 SENIOR

By Wesley Deats

The following sermon was presented in Perkins Chapel at the daily worship service on November 4. Wesley Deats, a senior at Perkins, is from the Northwest Texas Conference. His home is Big Spring, Texas.

Scrpiture Luke 17:1-21

In November, 1943, a skinny, seventeen-year-old Marine stood at attention on the huge parade ground at the Marine base in San Diego, California. This Marine was not by himself. He stood with many other platoons and awaited the inspection of the commanding colonel. They had completed six weeks of boot training but this was the first time any of them faced the awesome possibility that the Old Man might snatch his rifle and inspect it.

I never will forget that day because I was that skinny seventeen-year-old Marine waiting for the colonel to pass. That day the colonel didn't put me on the spot by inspecting my rifle—that symbol of the efficiency of a Marine. But today I am on the spot as I find you, the Perkins Community, looking over a recruit with not just six weeks' training, but two and a half years of it.

I came to Perkins strictly as a layman. It is somewhat difficult to recall what I was expecting as I entered the "hallowed halls" of Perkins. I am not so sure but what I expected the air to be somewhat different from ordinary air. I am not so sure that I did not expect the students and professors to be contemporary models of Fourteenth Century monks. I remember the first three days of Orientation when I frequently heard the new men quote appropriate (?) Scripture on various occasions. I had certain misgivings about this since my sparse knowledge of the Bible prohibited my making any like statements.

It wasn't long until our classes were in full swing with each professor doing his best with assignments to remind us that we were taking I, II, III, or IV A. The first six weeks was truly a trying time for me. Great difficulty arose in the form of Dr. Hicks' twenty-five Old Testament questions and the two term papers that Dr. Goodloe assigned our class. It was during my attempt at writing a paper on the Apostles' Creed that I wondered if I might have missed my calling.

As the Apostles had said to the Lord, "Increase our faith," so I said to the Perkins Community during these days. The first year, though trying, was not too difficult for me. I was acquiring a foundation in theological study and thinking that I had not had prior to entering Perkins. It was as though I had pulled into a Methodist filling station and was being filled up with high-grade ethyl theology.

My faith was not shaken by this year of filling the tank. The second year, however, was a different story. It seemed that the same filling process was taking place, but that some professor or student kept siphoning my ideals and new insights about as fast as they were being poured in. My competence was further jarred when a certain *Credo* came back with a comment to the effect that I "did not appear to be well immersed in the Holy Scriptures." It was at times like this that I wondered about the validity of a typographical error in my *Credo* in which, when talking about the "greatness" of the universe, I substituted an "m" for the "n" and came out with "the *greatmess* of the universe." Perhaps the rapid-fire course we had in IIC (Christianity in Contemporary Society) contributed to this slip of the pen.

During my two years at Perkins, I have continually been surprised, and yet grateful, how we, who are servants, have been served by all of those who make up the Perkins Community. I have seen extreme tolerance and understanding on the part of the professors in their assignments and grading. I have found them to be at the student's service if he desired help of any kind. I have had the professors serve me in many ways, and, so ultimately serve the men and women of the churches I will serve. Their help has not only come in an amiable, pleasant way, but in a clashing challenge to the very depths of my life. I have been served by pressing questions on understanding of the atonement in homiletics and about the content of my sermons on the Christian Year.

Yes, I have been served by professors but no less by my fellow students, men who have certainly been my brothers in Christ.

Perkins has been good to me. It has shown me many things—it has given me many ideas. More than ever, it has enabled me to see myself in the role of the sick man throughout the Gospels. It has shown me that I am not made whole, but that I continually face change in the light and understanding of the Gospel we proclaim. The lepers in the Scripture lesson that was read this morning point a condemning finger at me. I would like to say that I have always been the *one* leper who has thanked the Lord for this gift of seminary that He has given me. But, more times than I like to admit, I am one of the nine. I all too often grudgingly check out the books our fathers have handed us and wearily begin to study. All too often I hear lectures, attend seminars in the buildings that the Christian Community has provided for the propagation of the Gospel of our Lord Jesus Christ, without giving thanks as the Samaritan.

I have not escaped being the last person I want to discuss. I have always known that the Pharisee was the other fellow in our class. Why, I could even name names if I thought it proper. But I know now that this character I despise has really been I more times than I like to admit—especially the times when I have received some rare insight into the Christian faith and then felt sorry for my poor brothers who did not share this new understanding with me. And I remember the times when I have looked down on laymen because I considered their response to God to be inadequate in the light of my new-found version of the Gospel.

This is what has happened to me at Perkins. I, who thought of myself only as a preacher, have found new meanings and understandings of my role as a Christian. I must not only preach, I must serve. I must not think of myself only in terms of a whole and obedient individual to our Lord, but truly as a leper and an unrighteous man in the eyes of the Christian Community.

Our Lord bore witness to the fact that the kingdom of God was in the midst of the Pharisees. I bear witness to you that His kingdom is here in the midst of Perkins. This kingdom has expressed itself to me in many ways—while riding to the Methodist Hospital for a clinic seminar; while talking to students and to professors; in group meetings and field work.

To all my brothers I must say this. The Christian Gospel has given you a great gift. Three years is a mighty short time, as most seniors will say, just as those first six weeks in the Marine Corps were. Today you are as a man among many squads, platoons, and companies. It will not be a colonel who will ask for your witness to your faith, no, not even a Perkins School of Theology. It will be just an ordinary man in an ordinary place. He may be dying on a hospital bed; he may see nothing left to live for; he may be indifferent to the faith you represent; or he may ignore the word you have to give. But inevitably he will walk the long file of men and stop before you. What answer will you give?

ALUMNI NEWS

H. NEILL MCFARLAND, *Editor*

Over 300 guests gathered in the Ballroom of the new Umphrey Lee Student Center for the annual Perkins Alumni Luncheon, held on February 8, the Wednesday of Ministers' Week. The 1955 president, *Ethan Dodgen* (1932), pastor of First Church, Jonesboro, Arkansas, presided. Special music was provided by the Seminary Singers under the direction of Dr. Fred D. Gealy. The inspirational speaker was *D. Rhea Allison* (1944), pastor of St. John's Church, San Antonio, Texas. This year's gathering also provided an appropriate opportunity for the alumni to stand in tribute to Professor James Seehorn Seneker, who retires from the faculty this year after thirty-five years of teaching.

Noteworthy business transacted included the election of new officers and the adoption of a revised alumni fund program. The panel of officers is as follows: president, *Earl R. Hoggard* (1936, pastor of the Floral Heights Church, Wichita Falls, Texas; vice-president, *Hugh O. Isbell* (1924), pastor of Missouri Church, Columbia, Missouri; secretary, *James Edward Dunlap* (1943), pastor of First Church, Nashville, Arkansas; representative on the Alumni Fund Council, *Lewis N. Stuckey* (1916), pastor of Tyler Street Church, Dallas.

The Association also voted to establish the Perkins Alumni Scholarship Fund to supersede the Homiletics Fund as their official fund-raising project for the Seminary. The resolution as adopted stipulated that the Perkins Alumni Scholarship Fund will be provided by the regular annual contributions of alumni and will be disbursed by the Scholarship Committee of the Seminary. The resolution carries the further stipulation that any donor, if he so desires, may direct that his contribution be used as scholarship aid to students from his own annual conference. As heretofore, all Perkins Alumni retain the privilege of designating their contributions for any of the established funds of the University, if they do not wish to participate in the plan adopted by the Association.

ALUMNI NOTES

1924. *Dr. Gaston Foote,* pastor of First Church, Fort Worth, delivered the spring section of the Willson Lectures at Texas Wesleyan College, February 20-24. This lectureship was established ten years ago by the J. M. Willson family to emphasize spiritual values and sound family relations.

1928. *Dr. Olin W. Nail,* pastor at Ganado Texas, has been commissioned to write a history of the Southwest Texas Conference to be published in connection with the Conference's centennial observance in 1958. Dr. Nail first won distinction as a historian in 1934 when he edited the Texas Methodist Centennial Yearbook.

1930. As a token of their affection for their pastor and his wife, the congregation of First Church, Corpus Christi, Texas, gave Dr. and Mrs. *John Donaho* a trip to the mission field of their choice. The Donahos chose Brazil for a February visit.

1931. *Walter N. Vernon* will serve as special correspondent at the Methodist quadrennial General Conference in April-May, 1956, at Minneapolis for the Dallas News. He will serve in a similar capacity at the South Central Jurisdictional Conference at New Orleans in July, where he will also edit the *Daily Advocate.*

1935. On February 19, 1956, *Alsie H. Carleton* thrilled to the formal opening of the new $650,000 educational building of the University Park Church, Dallas.

1939. If you think your Sunday schedule is tough, take a look at the one Chaplain *James E. Reaves* has: seven regular services and six communion services on ships in the Pacific Ocean. He is transported by helicopter from ship to ship.

1940. *Floyd A. Boulware* is pastor of First Church, Grand Prairie, one of the fastest growing communities in Texas. In order to keep pace, the church is pushing forward an extensive building program.

1943. A son, John Wesley, was born to the *Rev. and Mrs. Wesley N. Schulze* on November 30, 1955. Wes is now pastor of the Ward Memorial Church in Austin, Texas.

1944. *Elza L. Love,* pastor of the Cedar Bayou Church, Baytown, Texas, recently journeyed out to Carlsbad, New Mexico, to assist the pastor there, *Fisher Blanton* (1946), in a revival meeting.

1947. Congratulations to the Reverend and Mrs. *Howard W. Roberts* of Buffalo, Oklahoma, on the arrival of a son, Howard Samuel, born December 16, 1955 . . . *Herbert W. Rice, Jr.* is pastor of the Chisholm Methodist Church in Montgomery, Alabama. Herb and his wife have two children, both boys.

1948. *J. Edwin Keith* came back to the campus early this year as the Director of Development for the University, a newly created position in the office of Vice-president Sterling Wheeler. Edwin comes back to SMU from the staff of First Church, El Dorado, Arkansas . . . The Urban Park Church, Dallas, where *Ed T. Hayes* is serving his second year as pastor, observed its tenth anniversary on December 4, 1955.

1950. The annual Junior Chamber of Commerce award for distinguished service to Denton County, Texas, was granted to *Gordon D. Casad* on January 18. He was cited especially for his work as chairman of the Youth Development Council.

1951. The announcement has been received that a son, James Noble, was born to the Reverend and Mrs. *Joseph Noble Atkins* on February 26, 1956. This is Noble's first year as pastor at Grandfalls, Texas, in the Pecos Valley.

1952. The Reverend and Mrs. *Boyd Harris* are the parents of a son, David Sidney, born January 14, 1956. Boyd is the pastor at Mathis, Texas . . . A daughter, Lou Ann, was born to the Reverend and Mrs. *Norman Spellman* on December 30, 1955. Norman is working on his doctorate at Yale . . . *Kenneth B. McIntosh* is busily engaged in organizing a new church in the Lake Highlands area of Dallas The first service was held on February 5 in a school auditorium with 75 persons present. Ken is described by his D.S. as one of the youngest ministers ever to be appointed to organize a new church.

1953. On March 1, 1956, *George A. Parleir* was appointed Oklahoma Conference Youth Director. He will have his office in the Methodist Gold Star Building on the campus of Oklahoma City University . . .

From New Haven, Connecticut, comes word that a son, Douglas Morgan, was born to the Reverend and Mrs. *Ray Hart* on February 22, 1956. Ray is a doctoral candidate at Yale.

1954. *Bill Nighswonger* has drifted out of his native habitat to a pastorate in Acton, Indiana, twelve miles southeast of Indianapolis. Acton is a place, says Bill, which is "well suited to the death of a career and the beginning of a ministry." . . . The Reverend and Mrs. *Thomas H. Cloyd* of Doleson, Tennessee, were commissioned as evangelistic and educational missionaries in ceremonies held January 20 at Buck Hill Falls, Pennsylvania. The couple have been studying at Scarritt College during this year, preparing for service in the Belgian Congo.

1955. The Reverend and Mrs. *Gene D. Brannan* are the proud parents of a daughter Kathryne Eloise, born February 13, 1956. Gene is associate pastor at First Church, Corsicana, Texas . . . *Jim Hawkins,* within a month after his graduation, became the father of a son and the pastor of the Carter Chapel CME Church in Lubbock, Texas. Jim was a recent visitor on the campus . . . *Robert Escamilla,* from south of the border, is still north of the border and is serving as pastor of the Iglesia Metodista el Divino Salvador in San Antonio, Texas. You're right, it's a Spanish-speaking congregation.

IN MEMORIAM

Winfred Lee Diggs, Pastor at Luxora, Arkansas

Class of 1951

December 30, 1955

BOOK REVIEWS

FRED D. GEALY, *Editor*

DEMYTHOLOGIZING AND HISTORY

By Friedrich Gogarten. New York: Charles Scribner's Sons, 1955. 92 *pp.* $2.50.

In what may prove to be one of the more significant theological treatises of our time, Professor Gogarten of Goettinger University has re-examined the question of the meaning of history for the Christian faith. Lest this suggest too quickly that he deals with an obscure theological point, of interest only to professional philosophers and theologians, the concern at heart is, what does it mean to preach Christ? For on this issue there is today widespread confusion and disagreement (though most of the disagreement is really confusion), reminiscent of the time of Luther. Indeed, the issue may be very like the one which Luther raised in his day.

The current form of the controversy turns around the issue raised by "demythologizing" the New Testament. (For an explanation of this issue, see this reviewer's article in the Winter, 1955, JOURNAL, pp. 7-11.) The term "demythologizing" is probably unfortunate, though it was used by Bultmann himself, since it conveys to those who have not seriously considered his position a thoroughly false notion of what he is after. A more appropriate term might be "the historical understanding of the New Testament," but this already carries other meanings.

In any case, it is the rise of the historical approach to the Bible that has put this question so sharply before us. It was put in a less acute form, from the same source, a couple of generations ago—in the so-called fundamentalist controversy. We may trust that this stage of the problem is behind us. Basically, what has now been called into question is the medieval conception of history, which understands history as a kingdom of metaphysical essences or substances in which the vital personal experiences of particular individuals in their particular responsibilities as involved in what we regard as the actual historical process are given no real significance whatever. For modern man (*i.e.,* for at least a century past, and probably for several centuries), the world has become his own world, and all reality has become historical for him. Metaphysical thinking (in this sense of metaphysical—"substance" metaphysics or "essence" metaphysics) has lost its position of dominance.

Such a consequence is in no way to be regretted; on the contrary, it is the result of a Christianizing of our attitude toward existence, and the consequent abandonment of a pre-Christian point-of-view.

But we may protest, we already knew this long ago. In a sense we did. The older "modernist" movement recognized that metaphysical thought had been superseded by historical thought; but it nonetheless answered the historical question with a metaphysical answer. The Bible was approached historically, but the interpretation which resulted was a system of general rational truths which happened to find a high point of embodiment in Jesus (or the prophets). The real center of the New Testament faith is eliminated—that is, what takes place between God and Christ and the world. Such a system of "truths," even though they be excellent truths such as the Fatherhood of God and the Brotherhood of Man (and the Immortality of the Soul), are not historical interpretation or historical concerns. They are metaphysical abstractions.

In the last generation it became clear, through the work of many preachers, spearheaded by Karl Barth, that the events which take place between God and man are eliminated in such interpretation. (Be it un-

derstood that in the proper context, such as the Middle Ages, where metaphysical thinking of this sort was universally applied to all of life, the Gospel could well be preserved—for instance, in the sacraments as substantially conceived. The real problem arises when the new context—the historical—appears on the scene.) One way out of the dilemma posed by the realization that the "modernist" interpretation eliminated the Gospel might seem to be the rejection of the historical approach. This is often advocated—usually somewhat surreptitiously, to avoid the appearance of ignorance. But such a way is impossible for us today. (See, for example, the Symposium on "The Bible and Preaching," which appeared in this JOURNAL in the Winter, 1954, number.)

Once we agree to take as our center the historical events upon which our Christian faith is based, we may go in one of two general directions. One way is represented by what Gogarten calls the "Official" Theology of the Church, and which may be taken as the most widespread viewpoint. It sees the chief task of the scholar to be the establishment of the authenticity of this history in what it calls its "objective" historicity. The other way sees the historical character of the New Testament events not as their historically ascertainable having-happenedness, but as their part of the *kerygma*—"the proclamation and witness that in the events of this history God turns with grace towards mankind and their world.."

Both these viewpoints are concerned with understanding history, but each is obliged to deny that the other is really dealing with history at all, because their fundamental approaches are so different. The first bases everything on the "objective historicity" of the events of the revelation in Christ; yet, since "objective" historical research does not unearth God's acts, a "suprahistorical" stratum must be asserted. This is obviously a new twist on the older metaphysical natural-supernatural division, one which expressed itself in its Christological formulation as "two natures" of Christ. In a "substantial universe" (i.e., one in which man conceives reality in terms of substance—"unchanging-ness," one might say) this is quite legitimate. In the modern world, where substance philosophy has been dethroned (called "metaphysical thinking" by Gogarten), it is altogether out of order unless we frankly declare ourselves for the reinstatement of substance-essence philosophy.

Gogarten's real criticism of this viewpoint, however, goes further than this. He shows that it actually stems from an uncritical acceptance of the Cartesian dichotomy of subject and object; and because this is not usually clear, its exponents accuse the "demythologizing" viewpoint of being "subjective" about the faith. Such an accusation only has meaning where it is agreed that the subject-object division is legitimate. But it is precisely this division which is challenged by Bultmann and his fellows.

The simple fact is that, starting from the subject-object viewpoint and being worried over what is called the "objective facts" of the revelation, the "facts" and the "revelation" never can be gotten together. The attempt is often made—but Gogarten examines a typical volume which does so (the collection of anti-demythologizing essays called *Ein Wort lutherischer Theologie*) and finds no real solution of the problem. As a matter of fact it is insoluble, as Kant made clear long ago. The trouble is that Kant didn't know where to turn next; and it may be that twentieth-century science was needed to force the issue to the point where the real hitch is—the subject-object division bequeathed us by Descartes. The work of Martin Heidegger is one of the few systematic criticisms of this viewpoint which offers a genuine alternative other than the positivist one (which simply rejects the subject side of the old division), and it is Heidegger's radical rejection of subject-object thinking which is being applied to Biblical interpretation by Bultmann.

Gogarten presents an explication of this kind of approach in his eighth chapter, continually clarifying the distinction between subject-object thinking and Biblical thinking. That this is simply a new Weltanschauung applied to Christianity, a frequent criticism, is shown to be a serious misunderstanding of existential thinking and philoso-

phy; and that it is "subjectivism" is likewise shown to be without foundation—or rather, with only the foundation of Cartesian philosophy. Such a foundation does not reach back even to Luther—much less to the Bible—but only to Descartes.

That the Word of God should speak truly to man—that the spell of late Greek philosophy which enslaves theology should be broken—these are the concerns of "demythologizing" theology. "Objective factualness" and "objectively real events," so far from having a clear meaning, are "nothing but the indescribably wretched and meagre remnants which are all that a rationalistic and scientifically and technologically minded generation preserved of the metaphysical categories of the theology of the ancient Church, categories which in their day still retained the profundity and the truly philosophical significance of Greek thought." To set theology free from these, to end the slavery to an alien Weltanschauung—this is a worthy goal. Bultmann has certainly not accomplished it; he says it will take a whole generation of theologians. But though Bultmann's procedures or detailed conclusions are not the final ones, nor anything other than tentative pointers, his *concern* is the real one. Gogarten in *Demythologizing and History* has clarified the concern in a remarkable way and has cleared away much underbrush from the path forward, for which we may be indeed grateful. Edward C. Hobbs

EDUCATION FOR CHRISTIAN LIVING

By Randolph Crump Miller. Englewood Cliffs, N. J.: Prentice-Hall, Inc., 1956. *xiv*+ 418 *pp.* $6.50.

PROTESTANT NURTURE

AN INTRODUCTION TO CHRISTIAN EDUCATION

By Harry C. Munro. Englewood Cliffs, N.J.: Prentice Hall, Inc., 1956 *x* + 270 *pp.*

The publication of one comprehensive book in the field of Christian education is something of an event, since much of the writing in the field must of necessity be specialized and since much is done in popular and even pamphlet form. To have two such books published almost simultaneously and by the same publisher *is* quite an occasion. Further, for them to represent two basically different points of view theologically is to assure lively discussion by those concerned with the teaching ministry of the Church.

Actually the two do not duplicate one another in content. Miller's is a comprehensive text, dealing with the on-going teaching ministry of the local church, with consideration given to its theological foundations. Munro's is more of a theoretical consideration, pointing freely to the practical implications. Miller's can serve more adequately than anything available as a basic text in a course which deals with the entire spectrum of the teaching ministry. Munro's more properly belongs to one considering primarily "principles" or theory.

Let us look first at Miller's *Education for Christian Living.* Its four sections deal with principles, educational agencies, methodology, and administration. To understand more fully his point of view one needs to have read his earlier book, *The Clue to Christian Education.* In general, it is this: the clue to effective Christian teaching is the rediscovery of a theology which is both historically sound and existentially relevant. Christian teaching is to lead persons into dynamic encounter with God as revealed in Christ. All that is done must be based on a sound theology. The Church as redemptive Community is the agency, along with the home, in which dynamic encounter with God occurs.

Educationally, Miller is not far from the "progressives." (He would prefer to be classed among the existentialists.) Theologically, he takes account of the newer trends toward a less optimistic picture of the human self and a more transcendent view of God. His theology may be questioned at many points, but his aim is clear: it is in the direction of "modern orthodoxy."

Let us turn now to Munro's *Protestant Nurture.* He deals with such topics as basic Protestant principles of faith, the growth of personality, religious growth, the relation of education to evangelism, curriculum, religion and public education, the

growing edges of the educational movement. Educationally, he is sure that the "experience-centered" approach is sound. Better Christian education is the answer to the Church's problems as it is related to evangelism for the unchurched. Worship is really part of the educational enterprise. Even preaching is largely educational.

Theologically, Munro is basically "liberal." To be sure he says much about Protestant principles, such as justification by faith, but when all is said and done it is the achievement of Christian character that is the goal of Christian education.

Of the two books, Munro's represents better writing. He does not attempt to cover as much ground as Miller does, and as a consequence the topics are more adequately treated. Miller attempts so much that many topics are given a cursory glance only. For this reviewer, however, this does not seem so bad as it has to some, since there is need for such a comprehensive statement. Further, one of the genuinely helpful phases of the book is the additional readings briefly described for each chapter. Miller has done a prodigious amount of work.

I wish I could be as enthusiastic about all of Munro's book as I can be about much of it, but I cannot. As I read, I kept wondering why I felt myself in *general* disagreement when I agreed on so many *particulars*. In the sections on the human person and how he becomes Christian, the answer became apparent. Munro's conception of sin is basically a liberal position. Given a better "environment," a child need never know himself as other than Christian. Psychologists cited to uphold this position are almost never *depth* psychologists, many of whom are as aware of the depths of human sin as are the "neo-orthodox" theologians whom Munro rejects.

As he goes on to discuss the development of the Christian person, other points of disagreement emerge. He fails to see the need for radical commitment and decision even when a person has "grown up as a Christian," because he fails to recognize sin as basically rebellion against God. This rebellion takes many forms other than the gross sins of the flesh and other obvious ones. The Pharisees, the Rich Young Ruler, Peter, Paul—all were "good" men, but all needed the radical decision which strikes at our pretenses of being able to be "good." The question is not, as Munro seems to say, whether every person must have what psychologically we call a "conversion" experience. The question is whether we become Christian through a gradual accretion of good habits, traits, attitudes, and even motivations, or whether we become Christian by radical decision which begins in childhood and continues throughout life. Tillich may overstate the case when he says that the purpose of Christian education is to lead to the despair in which God can work, but he reminds us of an element which liberal theology tends to overlook. The type of nurture which Munro advocates is part of the picture, to be sure: the day by day growth of an ethical structure. But where this is seen as the *only* or even the *primary* purpose of Christian education, the child may be so inoculated by the serum of conventional Christianity that he never sees himself as a creature before the Creator, as a sinner in need of God's grace regardless of how "good" he may be.

For Miller, the purpose of Christian education is to bring about this dynamic encounter with the living God. For Munro, it is to effect Christ-like character. Those who desire support for their liberal theology, along with some keen insights into the Church's educational task, will welcome Munro's book. Those who believe that Christian education must come to terms with the newer theological thinking will find in Miller's book the most adequate text now available.

Howard Grimes

THE CHURCH SERVES THE CHANGING CITY

By Ross W. Sanderson. New York: Harper and Brothers, 1955. 252 *pp.* $3.50.

For a whole generation Dr. Ross Sanderson has been engaged in the exacting business of directing research for Protestant bodies. Just prior to his retirement he served as the first executive head of the Department of Urban Church of the National

Council of Churches. His long-time, noteworthy service has eminently fitted him for the authorship of this study sponsored by the Research Committee of the Department of Urban Church of the N. C. C.

This volume consists of case studies of Protestant churches located in the "inner city" of large metropolitan centers. Such a project has not been undertaken before, although the utility of such material has long been known. The N. C. C. and Dr. Sanderson deserve a vote of thanks for work in this long neglected area.

The eight churches chosen for case studies are presented without any reasons being given for their selection from among the hundreds available. Three of the churches are located in Boston, three in metropolitan New York, one in Cincinnati, and one in Milwaukee. Three of the churches are federated or interdenominational, two are Episcopal, one is Baptist, one is Lutheran, and one is Methodist. The value of the study would have been enhanced if the churches chosen for presentation had been more representative.

The data contained in this report are frequently thrilling and provocative. Church programs oriented toward occupants of slums are challenging a "retreat to suburbia." A pastor of a church located in a changing area of a city may find in this book many new ideas as to the methods of communicating the gospel to the new residents near the church. The success of these churches in breaking down racial, cultural, social, and economic barriers reveals new possibilities to each Christian congregation.

Valuable as this book is, it suffers from one large fault. The organizational pattern of the volume is not easily ascertained. The case studies are not presented in closely comparable terms. Statistics and unrelated facts are presented in such a manner that a view of the overall picture is difficult. No objective criteria are used in connection with these studies. The use of a well-defined conceptual framework would have increased the utility of this detailed study.

The mining of the detailed data of the case studies yields many nuggets of unusual information. Two examples are quoted. Concerning the Church of All Nations, Boston, it observes: "From 1920 to 1947 there were two groups of Methodist Youth Fellowship adolescents—white and colored—for fear of interracial marriage." Describing a survey made in Baltimore near two Methodist churches, the study asserts: "First, this allegedly solidly Roman Catholic section of the city turned out to be 48 per cent Protestant . . . There is one child for each two adults among Roman Catholics, but one child for *each* adult among Protestants."

The merits of the book far outweigh its few faults. The story of the East Harlem Protestant Parish is well worth the price of the book. Every pastor of an urban church should read this volume.

Douglas Jackson

SEX IN CHRISTIANITY AND PSYCHOANALYSIS

By William Graham Cole. New York: Oxford University Press 1955. 323 *pp.* $4.00.

To call this the best book on the subject might be a lefthanded compliment, since no one has really done this job before. But it has needed doing, and the author merits a right-handed compliment for his careful and well-written treatment of the meaning of sex in the Christian tradition and in psychoanalysis.

In dealing with Christian history his main thesis is that the negative and hostile view of sex which has marked so much Christian moralism derives not from the Bible but from the early invasion of the Church by Oriental dualism. The Bible sees sex as part of the created goodness and wholeness of man and locates the basic meaning of sin elsewhere. But the Church's worried attention to sexual sin has not been wholly misguided, as Reinhold Niebuhr has pointed out, because sexuality is the most potent and intimate mode of interpersonal relatedness and hence is capable of carrying potently destructive meanings, as well as creative ones.

What psychoanalysis has to say about sex stands closer to such a viewpoint than is commonly assumed. Its attention to the interrelated wholeness of man, body and

spirit, is a return (whether recognized or not) to something very like a Biblical anthropology. Its concern with the close relation between sexuality and neurosis has been misunderstood as a call to unlimited sexual freedom, but even Freud held no such view. As the post-Freudians have shown most clearly, sexual behavior is an important "revealer" or "window" into the inner capacity, or incapacity, of a person for genuine and mature relatedness.

The author closes his examination of these two traditions with a provocative essay on reconstruction of Christian attitudes toward sex. A better book in this area may be a long time coming.

Robert E. Elliott

EDUCATION FOR MARRIAGE

By James A. Peterson. New York: Charles Scribner's Sons, 1956. *xxiii* + 429 *pp.* $5.50.

Among the many good materials for use in college courses on marriage which have been published within recent years, this is one of the best. Indeed, its usefulness goes far beyond its text-book quality. Marriage counselors, clergymen — in fact, any one interested in marriage and family life will find its collection of material invaluable and its point of view both stimulating and helpful.

The theme of the book is that *togetherness* is the basic quality to be developed in marriage. This is true whether one is concerned with the sex relation, with recreation, or with religion. The romantic ideal of marriage is basically false (though too much a part of our culture to be ignored) unless it is accompanied by a corresponding realism with respect to the necessity for working out basic differences.

There is ample evidence recorded from various surveys to indicate that both high moral standards before marriage and church participation before and afterward contribute to marriage happiness. For example, one study of some 3500 marriages is cited which indicated that 4.4% of Catholic marriages in the group, 5.2% of Jewish, 6% of Protestant, 14.1% of mixed Catholic-Protestant, and 17.9% of no religious affiliation ended in divorce. This is a small sampling, of course. Further, to use this as a motive for securing church affiliation is highly questionable. But it is an interesting item, and is a useful piece of information for discouraging inter-religious marriages.

Though Dr. Peterson (himself holding a B.D. degree from Chicago Theological Seminary) gives no reference to the Martin Buber "I-Thou" concept, his point of view is not unlike that of Buber, as is reflected in his definition of marriage. "Marriage is the fulfillment of our deepest needs to be an intimate part of another's life, to be trusted by someone who knows us year after year; to be loved and to be regarded tenderly by someone who cares—this is the meaning of marriage." And of course, as he goes on to show, this is a mutual relation—to love as well as to be loved, to care for as well as to be cared for, to trust as well as to be trusted.

Howard Grimes

INTEGRATION OF RELIGION AND PSYCHIATRY

By W. Earl Biddle. New York: The Macmillan Company. 161 *pp.* $3.75.

Dr. Biddle is clinical director in the Philadelphia State Hospital and speaks as one who knows psychiatry from the inside. He is also a devout Roman Catholic who appears to know his faith from the inside. He has thought hard and well about the relationship between these two sides of himself and has emerged as one man, not two.

I cannot recall a Protestant psychiatrist who has even tried to write in this way about the meaning of his work in a Christian context. Most of our discussions in this area are, perforce, *between* or *among* theologians and pychiatrist. Dr. Biddle is the rare one who can engage this conversation within himself. He has written not a great book, but a very good one.

He begins with the proposition that psychiatry and religion are on basically common ground in their concern with the nature of man, the purpose of his existence, and the fulfillment of his destiny. He proceeds through an interesting discussion of the dynamics of personality development,

and moves to a concluding section in which he employs the terms *faith, hope* and *charity* as applicable both to emotional maturity and religious virtue.

A Protestant reader may fuss a bit at his easy solution to a problem like that of authority, which is apt to be a more vexed issue for both the Protestant theologian and the non-catholic psychiatrist, and he may stumble over Thomist concepts like the *will,* but he should find this a helpful and stimulating book.

It might have been more stimulating had Dr. Biddle found more occasions to argue with himself. But he really is one man and he writes in an undefensive and irenic temper. He's not mad at anybody.

Robert E. Elliott

HOW TO PREACH TO PEOPLE'S NEEDS

By Edgar N. Jackson. New York-Nashville: Abingdon Press, 1956. 191 *pp.* $2.75.

I would list this book among the dozen books that every preacher ought to buy in 1956. It is of further use than one reading will render; so it is highly worth owning.

The genius of Mr. Jackson's "preaching with soul-healing power" is in the clear, practical relating of sound insight into personality structure and human behaviour to what takes place in the pulpit.

The introduction establishes the general principles and the basic approach. The preacher's understanding of himself in relationship to his people is seen as basic. "The tone of preaching becomes different when the preacher pictures himself, first of all, as a minister to souls injured, scarred, or frightened by the experience of life. Even the congregation looks different when no longer seen as a group to judge or applaud the preacher. The preacher then learns that his place is secondary, for people come not to hear him, but to hear God through him. The instrumental nature of his function, when grasped in all its meaning, moves him beyond the unhealthy preoccupation with 'What am I going to say?' In its place is the more satisfying contemplation: 'To whom shall I be speaking?' 'What is his greatest need?' 'In the time he gives me, how can I best meet that need?'"

Each of twenty-six chapters deal with preaching to people with a particular problem. These include preaching to the guilt-laden, the sorrow-filled, the fearful, those bothered by alcohol, the insecure, the lonely, the defeated, the angry, those who doubt, the tense, the sick and shut-in, those who feel inferior, the aged, the immature. Each chapter has an analysis of the particular problem, and three or four sermon briefs as examples of how the problem might be approached. It is worthy of note that the purpose of each sermon is specifically identified.

A concluding chapter summarizes the preacher's own problem and needs in this type of preaching. Also, there is an excellent bibliography of some five pages on this whole field of concern.

Joseph D. Quillian, Jr.

WHAT DID THE WORLD COUNCIL SAY TO YOU?

By Harold A. Bosley. New York and Nashville: Abingdon Press, 1955. 127 *pp.* $2.00.

Dr. Harold A. Bosley, as pastor of the First Methodist Church in Evanston, Illinois, was host-pastor to the Second Assembly of the World Council of Churches which met in 1954. *What Did the World Council Say to You?* is a short book of interpretation written for laymen. Since no short book could do justice to the deliberations of the World Council, this volume limits the discussion to the official "Message" and the section reports. These section reports deal with church unity, witnessing for Christ, living as Christians, peace, race, and work.

The various chapters of this book are arranged in sermon form. All but the first two chapters begin with texts. The major points of an outline can easily be found in each chapter. One can easily surmise that the congregation of First Methodist Church in Evanston was prepared for its role of

host church as it heard sermons similar to the material of this book.

Valuable insights can be gained by laymen from reading this book. It is not, however, adequate for a minister. The brevity of the book is possible only through omission and oversimplification.

Douglas Jackson

THE INTERPRETER'S BIBLE

Vol. V. George A. Buttrick, Editor. New York and Nashville: Abingdon Press, 1956. 1142 *pp.* $8.50.

This volume contains ECCLESIASTES, SONG OF SONGS, ISAIAH and JEREMIAH. Due to the high standard already set for this commentary series one hardly needs to do more than to announce that another volume has appeared. To mention the roster of scholars assigned to the task of exegesis alone will assure the reader that we have here another excellent addition to the series: ECCLESIASTES, by Professor Rankin of Edinburgh; SONG OF SONGS, by Professor Meek of Toronto; ISAIAH 1-39, by Professor R. B. Y. Scott now of Princeton University; ISAIAH 40-66, by Professor Muilenburg of Union; and JEREMIAH, by Professor Hyatt of Vanderbilt. These names will be recognized as Old Testament scholars of rank. Among those presenting the exposition there are such names as Gaius Glenn Atkins (Ecclesiastes) and Henry Sloane Coffin (Isaiah 40-66).

Since this volume contains the important books of ISAIAH and JEREMIAH it takes on particular significance for Old Testament study. Professor Muilenburg's work on ISAIAH is a particularly excellent piece of work. He makes full use of the Dead Sea text of ISAIAH and has presented a very commendable commentary.

One can only recommend with enthusiasm this entire *Interpreter's Bible* series and Volume V is one of the most important of all.

Kermit Schoonover

CHRISTIAN ETHICS

By Waldo Beach and H. Richard Niebuhr. New York: The Ronald Press Company, 1955. 496 *pp.* $5.00.

The authors of this large volume are both outstanding teachers of Christian ethics. Dr. Waldo Beach is Professor of Christian Ethics at Duke University and Dr. Richard Niebuhr is Sterling Professor of Theology and Christian Ethics at Yale University. (One chapter is written by Professor Paul Holmer.) Any collaborative effort of these fine scholars can be expected to be of superlative quality; this book fulfills the expectations.

The book is designed as a text for introductory courses in Christian ethics with particular reference to the undergraduate student. Most seminaries, however, will be content to use this book as a text until something better appears. (The volume is currently being used as a text in the Core Curriculum at Perkins.)

Approximately sixty per cent of the book is devoted to selections from great ethical writings of Christians. The selections are preceded in each chapter by short introductory expositions. Included in the volume are writings of Clement of Alexandria, Augustine, Aquinas, Luther, Calvin, Wesley, Kierkegaard, Rauschenbusch, and several others. Generally the selections are sufficiently lengthy as to be fairly representative of the entire work of the author. Many of the works quoted are not easily available in reasonably priced editions. The collection and printing of these materials in one volume provides an excellent addition to the minister's library.

The introductory essays are models of clarity and succinctness. Reference to the theology of each historical figure is sufficient to place his ethical writings in context. A brief summary of the major contribution of each theologian is presented in pointed fashion. The organization of the book contributes to the understanding of the reader.

This book (or any similar work) may be criticized upon the basis of the selections

included or omitted. Those printed in this volume appear well-balanced. The inclusion of Jonathan Edwards and the exclusion of Maurice, Schleiermacher, Ritschl, Harnack, Schweitzer, Reinhold Niebuhr, Barth, and Brunner deserves some word of explanation. (Schweitzer is not even mentioned in the book, although each of the others is referred to in passing.)

The introductory essay does not deal fairly with Walter Rauschenbusch. The entire presentation is negative in form while every other essay has been positive in form. Some of the more crass errors of the Social Gospel have been presented as if Rauschenbusch had condoned them. Little attention is given to the failures of Calvinism which gave rise to the Social Gospel or to the current heavy indebtedness of the Church to the Social Gospel. (No mention is made in this work of Max Weber's great work on Calvinist ethics.)

This book deserves a careful reading. Such a careful reading will undoubtedly lead to still more study of other selections (or entire works) from the great Christian thinkers. Suggested readings listed at the conclusion of each chapter make this a veritable gateway to knowledge.

Douglas Jackson

THE PATTERN OF GOD'S TRUTH

By Frank E. Gaebelein. New York: Oxford University Press, 1954 *x* + 118 *pp.* $2.50

Written by a man who has for many years been connected with a Christian secondary school, this book seeks to deal with major issues in the carrying on of such a school. The major task, says Mr. Gaebelein, is to integrate the life of the school, including the subject matter, around God's truth. This is to be done primarily through committed Christian teachers. The Christian school is not expected to provide education for all church young people but rather to be minority movement for the training of Christian leadership. No attention is given to what can be done in public education where the issues also exist.

Most of what Mr. Gaebelein says has the stamp of truth. The central issue which he considers seems clear. The search for an integrating center for education is being carried out not only by the Christian educator but by other educators, and is an issue in public education as well as Christian education. Further, the solution which he presents, that of the Christian teacher, suggests a way of getting at the issue of religion and education even for public education.

At two places Mr. Gaebelein must be questioned, however. To equate God's truth with the written word of the Bible is to ignore Biblical scholarship of the Nineteenth Century, as well as current Biblical Theology. Further to go on, as Mr. Gaebelein does, and construct a rationalistic approach for the supporting of Biblical truth is to miss the meaning of faith as contrasted to reason. He almost says — but not quite — that the Biblical faith gives a context and a basis for the work of human reason, but in the final analysis he seems to be shoring up the Biblical faith by a rational structure. He is willing to admit that the world is more than 6,000 years old, but not that Biblical science is wrong.

In short, this is a useful book, in spite of certain weakness, for any person connected with the current efforts to relate the Christian faith to general education. By implication Mr. Gaebelein makes an effective witness for the Christian day school for the training of committeed Christian leadership.

Howard Grimes

SPEAKERS' ILLUSTRATIONS FOR SPECIAL DAYS

Edited by Charles L. Wallis. New York-Nashville: Abingdon Press, 1956. 240 *pp.* $3.50.

This is a superior work of its type. The selections are relevant and in good taste. Several illustrations are provided under each of the following headings: New Year's Day, Week of Prayer, Missionary Day, Lincoln's Birthday, Brotherhood Week, Lent and Easter, Festival of the Christian Home, Mother's Day, Memorial Day, Pentecost, Com-

mencement, Children's Day, Father's Day, Nature Sunday, Independence Day, Labor Day, World-Wide Communion, United Nations Week, Reformation Day, World Temperance Day, Stewardship Day, Thanksgiving Day, Universal Bible Sunday, Advent and Christmas. Index of names and cross index of subjects included.

A sober word needs to be said about the use of books of illustrations. The one favorable thing that can be said is that many of the illustrations in such books are apt, and that they can help to "get across" a sermon or an address. But two words of caution must be said: (1) We always run the risk that several other people are using the same book, and we may be repeating the illustrations after them. (2) More important, we are in danger of developing the notion that sermon illustrations normally come out of books of this nature rather than out of life and our own first-hand reading. The result can be a second-hand mentality that develops neither ability to think nor capacity to observe.

It might be a bit too strong to say that books of illustrations should never be used, but for every book like this that we use, we should read two dozen good, solid books in theology, history, Biblical interpretation, psychology, biography and travel, and ten first-rate novels. This is fitting penance and some guarantee of being able to use a book of illustrations discriminatingly.

Joseph D. Quillian, Jr.

MORAL PRINCIPLES IN THE BIBLE

By Ben Kimple. New York: Philosophical Library, 1956. 172 *pp.* $4.50.

For those interested in a somewhat tedious and logical working and re-working of theories of moral principle this book may be valuable. "Moral judgment is a relation between an act for which men are responsible and its consequences." This definition, which is repeated on almost every page, is analyzed, interpreted and generously illustrated by Bible quotations, especially from Jeremiah, Ezekiel and Proverbs.

It should thus be said that the book is a discussion of theories of moral principles with illustrations from the Bible and not a direct study of the ethics of the Bible as the title might imply. One misses, therefore, the broader framework of the Biblical situation. Furthermore, the comments are limited too much to the ethical prophets who obviously fortify this particular view of the moral basis of religion.

There is much more to be said about moral principles in the Bible. There is a variety of moral attitude in the Old Testament and as sense of development which goes unaccounted for. There is no reason to take serious exception to the statement that "moral requirements constitute the criteria by which Jeremiah evaluaes the genuineness of relifious life." However, it should be made clear that not all of the Old Testament maintained this rarified ethical view of religion. What of the earlier non-moral religious responses? What of the cultic ritualism which, at times, was so importtant to Hebrew religion? What of the whole concept of the non-ethical element in religion? What of the "mysterium tremendum," even for Jeremiah and Isaiah and Ezekiel?

Kermit Schoonover

THE BIBLE SPEAKS TO YOU

By Robert McAfee Brown. Philadelphia: The Westminster Press, 1955. 320 *pp.* $3.00.

"Let it be absolutely clear that this is not a book of 'answers to questions.' You can't turn to the pages listed below and find nice, tidy answers just waiting to be learned. What you can find are at least a few resources of Biblical faith from which you can develop your own answers." So reads the heading to the "Index of Questions" in this fertile book of one of the most engaging of America's young theologians. And it is true that you do not find flat and pat answers in this book of questions, but you do find a lively introduction into the Bible's answers to the questions—that is, the answers of the "speaking Bible," not the answers of the "proof-text Bible."

The questions which are raised are in-

cisive and pertinent; the indications-toward-answers are honest. The questions include the essential ones concerning the origin, structure and nature of the Bible; God and His action; Jesus Christ and His meaning; the identity of men in their immediate and total setting; the problem of evil; the Church; death; everyday problems of ethical living.

The epilogue is entitled "Mystery and Meaning." It cites the Christian's obligations "To understand his faith as fully as possible, to push his questions no matter how perplexing, to face difficulties no matter how shattering, and to do his best, with God's help, to surmount the problems." The Christian knows that mystery underlies his relationship to God, but "mystery needs not mean sheer incomprehension . . . We see enough light shed on the mystery of God to be willing to commit our lives to him. We see enough light shed on the mystery of sin and salvation to be sure that God has resources for meeting our deepest need. Particularly, we see enough light shed on the mystery of Jesus Christ to know that he is the 'clue' to the meaning of life, not only showing us God as he is, but also showing us ourselves as we are meant to be."

It is worth noting that this book is set in imaginative and vivid format which increases the impact of its content.

The Bible Speaks to You would be serviceable to preachers, seminarians, college teachers of religion, Church school teachers, alert undergraduates and laymen who are "growing in the faith."

Joseph D. Quillian, Jr.

LIBRARY OF CHRISTIAN CLASSICS

Vol VIII. Augustine: Later Works. Edited by John Burnaby.

Vol. XVIII. Luther: Letters of Spiritual Counsel. Edited by Theodore G. Tappert. Both volumes published by Westminster Press, 1955. $5.00 *each.*

Volumes continue to be added regularly to this important historical series. These volumes are adequately translated and attractively printed and bound. The Augustine works chosen are "On the Trinity," "Concerning the Spirit and the Letter," and "Sermons on First John." Of the first book, chapters 8, 9, 10, 14 and 15 are translated entire. The argument of Books 11-13 is summarized. The second treatise is translated in full. The Sermons on First John, delivered at Eastertide in 415, have been considerably abbreviated. The sermonic form of direct address brings one right into the presence of Augustine, who must have been a very direct, plain and pertinent preacher. First John, he says, "is a book very sweet to every healthy Christian heart that savours the bread of God; and it should be constantly in the mind of God's Holy Church."

The Luther *Letters* assembles in 11 chapters letters written at various times grouped topically under such subjects as "Comfort for the Sick and Dying," "Consolation for the Bereaved," "Encouragement to the Persecuted and Imprisoned," Advice in Time of Epidemic and Famine," "Counsel in Questions of Marriage and Sex," "Suggestions for Problems Facing Clergymen," and so forth. All letters are prefaced with a paragraph stating the context out of which the letter issued and the problem it was written to meet. The letters are models of pastoral correspondence with their good sense, spiritual insight and sympathetic and involved approach.

Fred D. Gealy

LUTHERS' WORKS

Volume 12

Edited by Jaroslav Pelikan. St. Louis: The Concordia Press, 1955. *x* + 418 *pp.* $5.00.

Luther has suffered an ironic fate among his English-reading admirers. He is justly famous but only a fragment of his immense library is ever read. A person who has not read the tremendous "Reformation Treatises" of 1520 (*To the Christian Nobility, The Babylonish Captivity of the Church, On Christian Liberty*) does not know Luther at all. But if this is all of Luther one has read, one still does not know him very well. For his writings range over an immense terrain—and he must be read *widely* if his true position is to be appreciated. This has been

impossible heretofore, for only a fraction of his work has been translated into English—and much of that in archaic English that blurs the clarity and vigor of Luther's eloquence.

Now, at last, we have the first volume of a projected series of 55 volumes that will put the whole of Luther into English dress. The results are certain to be significant—for understanding Luther and appropriating his multifaceted genius for our times.

This Volume 12 contains Luther's "commentaries" on Psalms 2, 8, 19, 23, 26, 45, and 51. They vary greatly in form—and bring together samples of class lectures, sermons, and "table-talk." In this way they exhibit Luther's "biblicism"—his constant immersion in the text and temper of the Bible and his vivid re-creation of the biblical message in terms of living faith.

As one reads, one understands better than ever *Luther's* understanding of the Bible—but one is also drawn into the biblical world itself.

The translations in this volume were done by four American scholars under the direction of Prof. Jaroslav Pelikan of the University of Chicago (best known to *our* readers, *thus far,* for his technical direction of the *Martin Luther* film!). Pelikan's associates are L. W. Spitz, Jr., Walter M. Miller, and Ernst B. Koenker. They've done an exemplary job of translating. This *is* English that reads a good deal like Luther's German—and that's exciting! And these "commentaries" on selected Psalms is one of the very best places to dig into Luther.

The chief defect of this volume is the unaccountably sparse provision for introductory and interpretive material. The introduction is much too brief to be really adequate and Luther's text is laid out with very few interpretive notes. It's true enough that editorial "notes" are sometimes intrusive—but here the editors have sinned by omission. It is almost as if they thought Luther supplies text and context *himself.* One could heartily wish for *more* editorial guidance in the volumes to come—if they are designed for a wide audience.

But this book is very much worth buying and living with—for it is very near to a personal encounter with Luther. Such an experience is unfailingly fruitful.

Albert C. Outler

THE LIBRARY OF PHILOSOPHY AND THEOLOGY

A most interesting and important series of writings in philosophical theology is being published by the Student Christian Movement Press in England and by Macmillan in this country. The titles published to date, 1955-1956, are an unfinished posthumous work on *Ethics* by Dietrich Bonhoffer; a well-written comparative analysis of the points of view of Martin Heidegger and Rudolf Bultmann by the Glasgow philosopher John MacQuarrie, named *An Existentialist Theology*; the translation of the second volume of Bultmann's *Glauben und Verstehen,* with the title *Essays, Philosophical and Theological*; the Croall Lectures given at the University of Edinburgh, 1953, by James Brown, on the subject, *Subject and Object in Modern Theology*; and a collection called *New Essays in Philosophical Theology,* written by philosophers in the British Isles, Australia and New Zealand, on a variety of subjects, and interestingly edited by Antony Flew and Alasdair MacIntyre. All of these volumes deal with the special problems of contemporary philosophical theology. Some of them are the best introductions available of the subjects they treat. The series should have a wide reading and will appeal to ministers in whom dwells a living theological concern.

Fred D. Gealy

THE CHRISTIAN IMPRINT

By Fred Pierce Corson. New York and Nashville: Abingdon Press, 1955. 156 *pp.* $2.50.

The lectures from which this book came were given by Bishop Corson as the Quillian lectures at the Candler School of Theology, Emory University. In reappraising the Church's task of Christian education, the

author explores the thesis that it is the Church's specific function to stamp its children with the "imprint of Christ." He does this with a sense of urgency born of the conviction that there is great need for religion to be communicated in a manner that indicates its actual relevance to the great issues of present-day life. The reader of this volume is made immediately aware of the author's concern and first hand knowledge of many of these issues as they touch the home, church, school, and community. As President of the Board of Education of the Methodist Church, he is in a position to gain much insight into the complex and intricate details involved in the Church's attempt to discharge effectively its responsibilities in its educational ministry.

There are five chapters in *The Christian Imprint,* the titles of which reveal a great deal of the content of the volume and the approach of its author: "Whose Image?" "The Molders," "The Molding Purpose," "The Christian Content," and "The Finished Work." In these chapters there is spelled out a program of character education aimed at developing individual Christian personalities distinctive in character and clearly identifiable in the world of social relationships. The all-important function of Christian teaching is to mold persons in a manner that will make possible their demonstration of a concrete and responsible response to the essential gospel of God's movement into the common life of man.

It is at this point that the strongest criticism may be aimed at Bishop Corson's philosophy. His molding concept of education suggests more power inherent in the teacher and his methods than would be subscribed to by the many who hold to a dynamic conception of Divine-human relationships, in which the structure of the self is changed. Thus the author's treatment of the learning process leads to real confusion with respect to the distinction between character education and the essential nature of the gospel from which Christian character may develop, if the learner responds to it in faith. It is therefore the conviction of this reviewer that the power of the gospel is minimized by the very approach to teaching emphasized by Bishop Corson. In holding so firmly to the position that "creating better people who will in turn make a better world is everybody's business," he tends to place his emphasis upon what we can do in terms of the "program" of Christian teaching itself as productive of Christian character, to the neglect of all we can do as *preparation* for response to the gospel, in which meeting of the Divine and the human, life is born anew.

In spite of this criticism, this book should find a welcome place in the minister's workshop, as well as in the hands of those who are responsible for giving lay leadership in Christian education. It will provide much that can be used as topics for discussion in leadership schools. It deserves wide distribution as a book to provoke though on many vital issues in a field now under stringent reexamination.

Charles H. Johnson

THE SEVEN DEADLY SINS

By Billy Graham. Grand Rapids: Zondervan, 1955. 113 *pp.* $2.00.

These sermons were preached by Billy Graham on seven consecutive broadcasts of "The Hour of Decision." There is the expected loss between the preached sermon and the written one. However, the spirit and skill of the preacher nevertheless are apparent. Clean structure, short, powerful sentences, and simple, natural words are characteristic. The treatment of the seven sins is not unique in content, but the reader still is soundly engaged. The breadth of spirit of the preacher is gratifying evidence. Also, each sermon concludes with a hopeful word of grace for the repentent sinner.

One has the feeling that the analysis of the sins is far more explicit and effective than is the solution. The solution moves toward the "appeal to decision," the basis for which is always in generalized terms so familiar as to sound too ready-made in comparison to the analysis. Perhaps this more nearly poses a problem for the pastor-evangelist than it constitutes a criticism of

Mr. Graham. As a traveling evangelist, Mr. Graham effectively and possibly justifiably focuses on decision. But the resident pastor-evangelist must be deeply and continuingly concerned about what takes place after decision. Once the "hour of decision" is past and the decision is made, the convert needs to know more explicitly what it is that he had decided, and from where and how will come the power to effectuate his decision in all of his living. The focus on decision cannot be blurred, but the interpretation of life within God's grace needs to be much more effective if decision is not to crystallize into dogmatism or dissipate into bewilderment.

Joseph D. Quillian, Jr.

THE TASK OF CHRISTIAN EDUCATION

By D. Campbell Wyckoff. Philadelphia: The Westminster Press, 1955. 172 *pp.* $2.75.

Dr. D. Campbell Wyckoff has rather recently come to the faculty of Princeton Theological Seminary as the Thomas W. Synott Profesor of Christian Education. He was formerly with New York University where he was closely associated with Dr. Samuel Hamilton, whose description of religious education is quoted by Dr. Wyckoff as his beginning point:

> Religious education is the guided process of helping growing persons to achieve at each stage of their growth such habits, skills, attitudes, appreciations, knowledges, ideas, ideals, and intentions as will enable them at each stage to achieve an ever more integrated personality, competent and satisfying living in their social environment, and increasing co-operativeness with God and man in the reconstruction of society into a fellowship of persons.

The author shows real appreciation for this definitive statement of the nature and function of religious education. However, he indicates that the qualities of personality here pointed to by the late Dr. Hamilton "lack Christian content." Thus does he reveal his own awareness of the need for a restudy of Christian education in the light of current theological discussion, rethinking our purposes "in line with sound educational procedures and a sound theology." He feels that "Christian education has too often seemed concerned merely about the social relationships that exist between man and man," and that "it is not truly Christian until it thinks of these relations, central as they are, in terms of the dimension that transcends them." In the very last chapter of this volume the author sets forth his purpose

> . . . to develop a theory for Christian education based upon an appraisal of its aims and present condition, an understanding of the nature of the life of Christ, an analysis of the ways in which personality is reconstructed and redeemed, and a consideration of several of Christian education's more important practical aspects.

In approaching his task, Dr. Wyckoff divides his discussion into five major parts. Part I considers "The Status of Christian Education" as it emerges today from a period of confusion during which time it has suffered the most stringent criticism, but out of which it has come with a new opportunity and a new sense of direction and purpose. The author is led to state his aims for Christian education as threefold: 1) to instruct pupils in the basic aspects of the Christian faith and the Christian life, 2) to develop the qualities of Christian living within the pupil's experience, and 3) to change society that the very processes of our community living help persons to become Christian rather than stand in the way of their becoming Christian. With these objectives in mind, the author continues by surveying as a whole the procedures that should be, and to a great extent now are in common use in Christian education to the end of gaining "some idea of the strengths and weaknesses of our policies and program."

Part II deals with the very heart of the Christian structure in which the discovery

and living of the Christian life takes place. Here the author discusses the nature of religion as it is being rediscovered in our day. He comes to the assertion that the faith we teach is "the experience that we have of whole response to the call and to the guidance of God." He affirms the Bible as "the indispensable Book" in Christian teaching, and sets forth some specific principles to guide us in our use of it. He discusses the nature of the Church and its function as a community within which nurture in Christian faith takes place, as well as the processes of "seeking and believing" in which the truly great questions of life are raised, ending this part with a look at the "life in Christ" in which the *answer* to our human searching comes to us.

Part III deals with the processes by which the "transformation of Personality" takes place. This calls for exploration into the nature of personality and how it develops, as well as the way in which personality becomes a Christian. The author is led to take the position that "education for the life in Christ takes place when Christ is the motive, guide, and judge of every educational relationship."

Part IV is devoted to "Specific Concerns" that center in the planning of the curriculum and the methods we use as our tools in teaching-learning enterprise. And Part V is a concluding chapter which recaps the entire philosophy of Christian education as it has been dealt with in preceding chapters which explore "The Nurture of the Christian Life." The position is brought to focus in a concept of leadership implied in the author's statement:

> If the parent, superintendent, or teacher is really serious about doing his job, then he is constantly trying to help the individual to become receptive to the reality of God.

This book represents a very practical and helpful addition to the increased body of literature attempting to relate contemporary theological discussion to the field of Christian education.

Charles H. Johnson

THE HUMAN VENTURE

By Gerald Heard. New York: Harper & Brothers, 1955. 310 *pp.* $4.00.

Gerald Heard is a provocative writer, often disquietingly so. He views religion from the Vedanta position; consequently, he regards Christianity and other religious "systems" as only tentatively and relatively valid approaches to Ultimate Reality. Each requires for its completion an experience of spiritual self-awareness that cuts through and transcends the limits of creed and form. The way out is provided by Vedanta, a variation on the classical Hindu pattern of salvation by mystical knowledge.

The insinuation that his own religion is incomplete may rankle in the mind of the supposedly orthodox Christian; therefore, Gerald Heard and his works are anathema to some. This is unfortunate, for Gerald Heard, like his most distinguished colleagues, has brought to his task an impressive erudition and a remarkable insight into the spiritual life of man. This is evident, also, in this present volume, *The Human Venture.* Here is an important work, not so much for its definition, perhaps, as for its suggestion. This is not a book for the preacher who is looking for predigested materials for homiletcical usage; it is, however, a book for the minister who takes seriously his role as an authority on religion and is willing, for the sake of broadening his perspective, to venture forth occasionally from the area of the totally familiar. He will find here no gospel to preach, but as a preacher of the Gospel, he may become more sensitized to the multiple dimensions of religion as a universal factor in human life.

Heard says of his book that it is an outline of the "central story of mankind—the interplay of fact-finding with meaning-making." He is saying, in other words, that man always has had to explore the empirical world and, at the same time, make some sense of his explorations. He has done so, says Heard, by reference to three master questions: (1) *Where am I?* What is the character of my natural setting? (2) *What am I?* How am I related to other men?

(3) *Who am I?* What is the nature and final destiny of this consciousness which is the core of my being? The concern of the first is economic, the second is social, and the third is psychological. It is an interesting fact, the author notes, that each of these concerns is characteristic of a major plateau in the evolution of religion. Western religion, including Christianity, is concerned with the first; Chinese religion exemplifies the second; and Indian religion epitomizes the third. Major segments of the book are devoted to the explication of this thesis.

Now, Heard goes on to say, the world is living in the psychological age. Increasingly large numbers of people are failing to find sense in life through sacramentalism and moralism. *Who am I?* is the question that besets them. This need will be met, Heard thinks, only by psychological exercises of the type represented classically in Hinduism and Buddhism, for the aim of religion is not the reduction of human aspiration to the size of a religious system but "the capacity to have an elastically tensile grasp of a total meaning."

This analysis is not wholly convincing but it is at many points inescapably and disturbingly accurate. The primary question that remains in my mind is not so much a challenge to Gerald Heard as to ourselves: Does traditional Christianity have the resources to meet man's psychological need at a deeply meaningful religious level?

H. Neill McFarland

THE PRIMACY OF PREACHING TODAY

By Arthur A. Cowan. New York: Charles Scribner's Sons, 1956. 128 *pp.* $2.50.

"The preacher is primarily a messenger of God's Word, one who proclaims the Divine purpose and power, and his vocation is not merely to offer sensible advice but to bring great news." This is the thesis of the 1954 Worrack Lectures being published this March in this country. The thesis is implemented by examples of expository preaching from the Old and New Testaments, and doctrinal preaching based on the Church year. The sections on Advent and Christmastide are especially adequate. A notable omission is Epiphany.

Some muffled notes of the Gospel which Dr. Cowan feels should resound in contemporary preaching are the forgiveness of sins, a sane optimism, and an emphasis on the future life.

This book contains many sound and helpful insights. One could wish that they were cast a little less in the "should" language of individual opinion. Also, a lack is noted in the absence of footnotes and bibliography. Footnotes would be of especial help to those who wish to read the many excellent quotations in full context.

Joseph D. Quillian, Jr.